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DE BRIEF VAN BARNABAS. Door A. VAN VELDHUIZEN. Groningen: Wolters, 1901. Pp. 156.

THE problems relating to the so-called Epistle of Barnabas are so important, and yet so far from solution, that any serious and competent effort to solve or even to restate them commands interest. Van Veldhuizen offers in this little volume a full review of the criticism of Barnabas up to date, with his own conclusions as to the chief points in question. The scope of the work is wide, including the manuscripts, a somewhat critical comparison of the editions, an analysis of the contents of the epistle, a review of the various attempts to resolve it into documentary sources, a study of its ideas and the environment in which it was composed, as well as matters of authorship, date, and place of composition. Van Veldhuizen ascribes the epistle to some itinerant Christian teacher, writing under Alexandrian influence, if not in Alexandria itself. With Wieseler, Riggenbach, and Luthardt, he holds to a date in the time of Domitian, 90–96 A. D., against Lightfoot, Weizsäcker, and others, who place it in the reign of Vespasian; Hilgenfeld, Funk, and Bardenhewer, who date it in the time of Nerva; and Harnack, Volkmar, and Loman, who find its origin under Hadrian. On the important question of the relation of Barnabas to the *Didaché*, the writer holds that both used a common source, "The Two Ways."

On the whole, Dutch students of Barnabas will find in this book a trustworthy and comprehensive epitome of critical opinion as to that epistle, with a well-considered independent opinion upon the critical questions centering in it.

EDGAR J. GOODSPEED.

THE UNIVERSITY OF CHICAGO.

ANTILEGOMENA: *Die Reste der ausserkanonischen Evangelien und urchristlichen Ueberlieferungen.* Herausgegeben und übersetzt von ERWIN PREUSCHEN. Giessen: Ricker, 1901. Pp. vi + 175. M. 3.

THE editor of this collection is best known as Harnack's collaborator in *Die Geschichte der altchristlichen Litteratur*, and thus stands at a focal point in present-day patristic study. If this new work of his occasion surprise, it will be that he should turn even so little aside from that great undertaking to issue so unambitious a book as this. Yet in doing so he has performed a very real service to students of the apocryphal gospels. Other such collections there have been, notably those of Hilgenfeld and Nestle, but since the latest of these (1896) the

Oxyrhynchus Logia and gospel fragment have been added to our patristic spoils. In none of them have the fragments of these lost gospels been more completely or compactly presented than here. The book contains the Greek texts and German translations of the fragments of non-canonical gospels that are preserved in the Fathers or have come down to us directly in ancient manuscripts. The texts, translations, and indexes constitute the volume; there is no comment. The editor gives the fragments of the Gospel according to the Egyptians, the Hebrews, the Ebionites, Philip, Thomas, Peter, the Apocalypse and Preaching of Peter, the Fayûm fragment, the Oxyrhynchus Logia and possible gospel fragment, the gospel quotations in Second Clement, Justin, the Clementine Homilies and the fragments of Papias, and the pertinent passages in Irenæus and Hegesippus. The Coptic gospel fragments recently published by Jacoby (Strassburg, 1900) and assigned by some to the Gospel of the Twelve Apostles, might have been included, at least in German, if the extremely meager Oxyrhynchus gospel fragment was to be given a place. The whole makes an ideally complete and convenient collection to put into the hands of students of the non-canonical gospels, for whom just such a book has been needed.

EDGAR J. GOODSPEED.

THE UNIVERSITY OF CHICAGO.

PELAGIUS IN IRLAND. Texte und Untersuchungen zur patristischen Litteratur. Von HEINRICH ZIMMER. Berlin: Weidmann, 1901. Pp. 458. M. 12.

THIS volume is concerned with the fact that a commentary on St. Paul's epistles (with exception of the epistle to the Hebrews) by the heresiarch Pelagius was known and used in Ireland from the fifth to the ninth century. The author discusses the various defective rescensions of that work at present identified, and argues the existence of an unmutilated version in Ireland. Three Irish MSS. are his chief authorities, viz., the Codex Wirziburgensis (a copy of St. Paul's epistles renowned for containing the eighth-century Irish glosses which formed the prime source of Zeuss's *Grammatica Celtica*), the Codex Palatino-Vaticanus, and the Book of Armagh, copied in 807. He prints at the end the variants and additional matter furnished by Codex St. Gallensis, 73 (*S.* IX), discovered by himself in the library of the Irish monastery of St. Gall in Switzerland after his first investigation was finished, and shown in Part II to be a commentary by Pelagius,